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requirements or by religious observances. They do much to break the monotony and to provide a change.

HOUSEHOLD ARTICLES AND UTENSILS. Beds and cots are seldom, if ever, found in Kol houses. Those who dwell near cities, or work in the industrial centres sometimes own a cheap rope cot called a *khatiya*. The head man of the village may own a cot or two, and when one visits a village, this is often brought for the European guest to sit upon. The usual place for sleep is the mud floor of the dwelling. A blanket or mat may be all that is underneath, while in the hot weather not even this is availed of. Pillows are not used, but if it should be desired that the head be raised, it is probable that a small wooden stool a few inches high will be employed.

Fig. 5

Chairs, tables and the like, are never found. Anything that must be put away and cannot be hung over the rafters or the bamboo poles stretched across the walls is placed in a wooden chest. One usually finds some kind of a small box about the place which is locked. Valuables, however, are usually buried in a hole in the floor and the same completely *lepoed* to hide all trace of the spot.

The main articles in the house are those connected with food and drink. Gourd vessels are occasionally used as receptacles for storing water, but more commonly such vessels are made of earthenware or brass. Kols do not make either of these. The earthen vessels may be purchased cheaply in the bazaar from people of the Kumhar caste—the traditional potters. Food is also stored in them and in one of the Kol sub-divisions, the *Kurkas*, food should only be taken from a particular type of black earthenware dish. As a rule the various kinds of earthenware vessels are being replaced all over village India by those made of brass and aluminium.

The stone implements are the grindstone and the *sil*. The former consists usually of two pieces of round stone, although the bottom stone may be squarish. The upper stone, which is slightly smaller, is about 16" in diameter. It has a peg for a handle by which it is rotated. There is also a hole into which the grain is poured, though often the stone is simply lifted and the grain spread out over

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PLATE XI.

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Kol Elders in Rewa State.

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Elders in Panapur discussing Kol Customs.

[facing p. 48]

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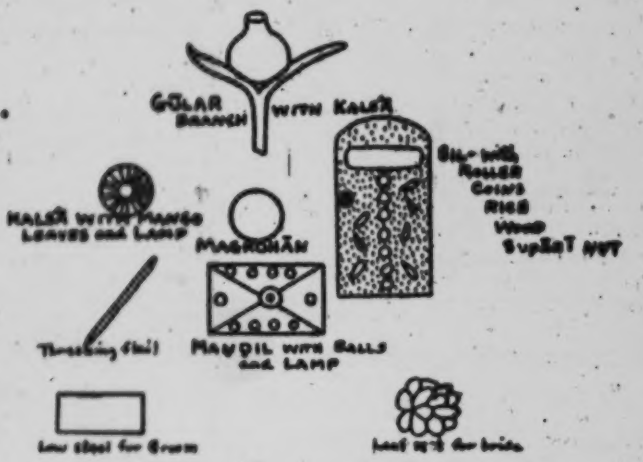

Fig. 21

5. A flat cone of earth (*mandil*) about one foot high and a foot in diameter on which are placed around its edge eight to ten small round balls of earth. Over the whole four arches of earth are constructed and in the centre another dip is set.
6. A *pīra* (low stool) on which the bridegroom will be seated.
7. A small mat of large leaves on which the bride will sit.
8. A *nusar* (threshing flail).

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The bride and the bridegroom are now conducted to the *marhwa*, and the latter is seated on the low wooden stool while the former sits either on a small mat of *palasa* leaves or on a low square made of mud and cow dung on his left. The *pandit* reads some sacred words, (supposedly from the Vedas) and as he does so the couple is instructed to throw *ghi* and rice coloured with *haldi* into the sacred fire. Each time the fire blazes up the priest utters the words *swaha, swaha*, meaning 'accepted', 'accepted'. This is really a *hom* offering. The *lagan* is sometimes read again at this stage.

The couple are asked to stand together, the girl being on the left of the boy. Some of the *sendur* is passed to him which he, with a silver coin, applies to the girl's forehead. As they stand there the *pandit* makes them promise to forgive each other at least seven times during their married life. After the promise the ends of their clothes are tied together, usually by the girl's sister. Into the knot that joins the two should be put a *takka* (a two-pice coin), some *haldi* and bits of a *supari* nut. Then begins the *bhanwar* or circumambulation of the bride and bridegroom about the sacred pole. If the couple are too young to live together and the marriage is not to be immediately consummated by her going to his house, there will be but five rounds of the *magrohan* For four of the five rounds the boy walks ahead, and the wife, the ends of the clothes still tied, follows, but on the fifth round the girl precedes the boy. The fire and pole are always kept to their right and they move round them in a clockwise direction. After the completion of each round they stop and the girl puts her right foot on the *sil* (the flat stone used for grinding spices). While she stands thus her brother or a representative makes a round of the pole with the *barain* containing the remainder of the *lawa*.

After the five rounds are completed (there would have been seven had the couple been old enough to live together) the two, still tied together, retire into the house, the girl leading the way. The women in a jesting manner attempt to bar their entrance and the pair have to force their way through. Rude songs and jokes of a sexual nature are now in order. Members of both parties have been given some of the seven handfuls of *lawa* kept in the booth and this is thrown upon the couple. Inside the house a lamp (*dip*) has been left under a basket, thus giving but little light to the room. The girl's mother asks the boy to take up the basket and blow out the light. He does not consent to do this until he receives a gift from his mother-in-law. Sometimes the challenge is for him to light a second lamp from the first. When he gets the desired gift he takes off the basket, but does not blow out the light. When this is done the knot is untied and his *maur*